THE LADDER

JANUARY

50c

purpose of the

Daughters of BILITIS

A WOMEN'S ORGANIZATION FOR THE PURPOSE OF PROMOTING THE INTEGRATION OF THE HOMOSEXUAL INTO SOCIETY BY:

1. Education of the variant, with particular emphasis on the psychological, physiological and sociological aspects, to enable her to understand herself and make her adjustment to society in all its social, civic and economic implications—this to be accomplished by establishing and maintaining as complete a library as possible of both fiction and non-fiction literature on the sex deviant theme; by sponsoring public discussions on pertinent subjects to be conducted by leading members of the legal, psychiatric, religious and other professions; by advocating a mode of behavior and dress acceptable to society.

2. Education of the public at large through acceptance first of the individual, leading to an eventual breakdown of erroneous taboos and prejudices; through public discussion meetings aforementioned; through dissemination of educational literature on the homosexual theme.

3. Participation in research projects by duly authorized and responsible psychologists, sociologists and other such experts directed towards further knowledge of the homosexual.

4. Investigation of the penal code as it pertains to the homosexual, proposal of changes to provide an equitable handling of cases involving this minority group, and promotion of these changes through due process of law in the state legislatures.

the Ladder

JANUARY 1961
VOLUME 5, NUMBER 4

Published monthly by the Daughters of Bilitis, Inc., a non-profit corporation, 165 O'Farrell Street, Room 405, San Francisco 2, California. Telephone YUkon 2-9290.

NATIONAL OFFICERS, DAUGHTERS OF BILITIS, INC.

President — Jaye Bell
Vice President — Helen Sanders
Recording Secretary — Dottie Dee
Corresponding Secretary — Chris Hayden
Public Relations Director — Jo Carson
Treasurer — Ev Howe

THE LADDER STAFF

Editor — Del Martin
Editorial Assistants — Agatha Mathys, Elaine Kingston, Millie Jensen, Jean Nathan
Los Angeles Reporter — Sten Russell
Production Manager — Patty Patterson
Circulation Manager — Cleo Glenn

THE LADDER is regarded as a sounding board for various points of view on the homophile and related subjects and does not necessarily reflect the opinion of the organization.

contents

HOW FAR OUT CAN WE GO? - EDITORIAL..... 4
FIVE MINORITY GROUPS IN RELATION TO CONTEMPORARY FICTION BY VALERIE TAYLOR..... 6
CARTOON BY DOMINO..... 11
IN MEMORIAM - "DOC" BAKER..... 14
THE ROYAL TRIANGLE BY LENNOX STRONG..... 23
LESBIANA..... 25

EDITORIAL

How Far Out Can We Go?

AS ANNOUNCED IN THE LAST ISSUE OF THE LADDER, DRAFTING OF A HOMOSEXUAL BILL OF RIGHTS WILL BE THE PROGRAM FOR ONE'S MIDWINTER INSTITUTE TO BE HELD IN LOS ANGELES JANUARY 26-29, 1961. WE CAN ONLY ASK - HOW FAR "OUT" DOES THE HOMOSEXUAL WANT TO GO? HOW LUDICROUS CAN WE GET?

SUCH A "BILL OF RIGHTS" IS UNNECESSARY, IRRELEVANT AND LIKELY TO SET THE HOMOPHILE MOVEMENT BACK INTO OBLIVION. IN THE FIRST PLACE, DRAWING UP A "HOMOSEXUAL BILL OF RIGHTS" IMPLIES THAT THIS DOCUMENT WOULD BE A STATEMENT REPRESENTATIVE OF THIS ENTIRE MINORITY GROUP. NOTHING COULD BE FURTHER FROM THE TRUTH. IT FURTHER IMPLIES A DEMANDING ATTITUDE TOWARD SOCIETY. THIS DOES NOT CORRESPOND TO THE FEELINGS OF MANY OF US. IT CARRIES THE FLAVOR OF AN ULTIMATUM, WHICH OF COURSE WE WOULD BE POWERLESS TO ENFORCE. IT IMPLIES THAT WE WANT EXCLUSIVE RIGHTS - YET WE WANT NO RIGHTS FOR OURSELVES WHICH WE WOULD NOT EXTEND TO OTHERS.

FOR ALL OF THESE REASONS SUCH A "BILL OF RIGHTS", IF DRAWN UP, WOULD LEAVE US WIDE OPEN AS A TARGET OF RIDICULE FROM THOSE WHO ALREADY DISLIKE US AND WOULD MAKE IT MUCH HARDER FOR OUR FRIENDS TO CONTINUE HELPING US.

IN PLACE OF THE PROPOSED "CONSTITUTIONAL CONVENTION" WE SUGGEST THAT OUR FRIENDS AT ONE MIGHT MORE VALUABLY APPLY THEIR TIME AND EFFORTS TO DRAFTING A STATEMENT OF THE PURPOSES AND GOALS OF THE HOMOPHILE MOVEMENT. SPENDING SO MUCH TIME AND ATTENTION ON ENUMERATING A DETAILED LIST OF GRIEVANCES TAKES TIME AWAY FROM MORE CONSTRUCTIVE PROJECTS. IT MIGHT ALSO ONLY SERVE TO REINFORCE THE PARANOID TENDENCIES SOME HOMOSEXUALS ALREADY HAVE!

IN THE SUGGESTED "STATEMENT OF PURPOSE" ANY REFERENCE TO "RIGHTS"

SHOULD BE BASED ON THE GENERAL PRINCIPLE THAT HOMOSEXUALS ARE IN JUSTICE ENTITLED TO EXACTLY THE SAME RIGHTS - NO MORE AND NO LESS - AS OTHER PERSONS, AND WITH THE SAME QUALIFICATIONS. AMONG THE GOALS OF THE HOMOPHILE MOVEMENT WHICH SHOULD BE MENTIONED IS THAT OF WORKING TO PROMOTE BROADER "RIGHTS" FOR ALL CONSENTING ADULTS, HOMOSEXUALS OR OTHERWISE, TO BEHAVE SEXUALLY IN PRIVATE AS THEY SEE FIT WITHOUT THIS BEHAVIOR BEING CLASSED AS CRIMINAL. THE STATEMENT SHOULD RECOGNIZE THE PRIMARY IMPORTANCE OF LONG-RANGE EDUCATION, BOTH OF THE HOMOSEXUALS THEMSELVES AND OF THE PUBLIC, AIMED AT GREATER MUTUAL UNDERSTANDING AND SELF-UNDERSTANDING. WITHOUT THIS, NO OTHER GOALS CAN BE ACHIEVED. THE STATEMENT MUST DEVOTE AS MUCH SPACE TO SPELLING OUT THE OBLIGATIONS OF HOMOSEXUALS TO SOCIETY AS IT DOES TO DESCRIBING SOCIETY'S OBLIGATIONS TO THE HOMOSEXUAL.

THE HOMOSEXUAL IS ALREADY REGARDED AS "OUT". MUST WE FORCE HIM FURTHER OUT?

More to the Point...

FOR YEARS THE PUBLICATIONS OF THE ORGANIZATIONS DEALING WITH THE HOMOSEXUAL PROBLEM HAVE EXPLOITED THE SUBJECT OF INJUSTICE TO AND PREJUDICE AGAINST THE HOMOSEXUAL ... AD INFINITUM AND AD NAUSEUM. ISN'T IT ABOUT TIME WE STOPPED BEING CRY BABIES? ISN'T IT ABOUT TIME WE LEARNED THE TRUE MEANING OF "A MYSTIC BOND OF BROTHERHOOD MAKES ALL MEN ONE"?

WE WOULD REMIND OUR FRIENDS OF ONE, TOO, OF THE WORDS OF THEIR COLUMNIST ("TOWARD UNDERSTANDING"), DR. BLANCHE BAKER: "I DOUBT IF THE HOMOSEXUAL CAN BE ACCEPTED IN SOCIETY UNTIL HE LEARNS TO CLEAR HIMSELF FROM THE HATE, PREJUDICE AND INTOLERANCE WITHIN HIMSELF. HE MUST KNOW HIMSELF AND BALANCE HIS OWN UNRULY NATURE BEFORE HE CAN EXPECT MANY OTHERS TO UNDERSTAND HIM." *

INSTEAD OF A "HOMOSEXUAL BILL OF RIGHTS", WE SUGGEST THAT MORE TO THE POINT FOR ONE'S MIDWINTER INSTITUTE WOULD BE A MEMORIAL TO DR. BAKER WITH THE THEME - "TOWARD UNDERSTANDING".

- DEL MARTIN

*PAGE 12, INTRODUCTION, GAY BAR, PAN GRAPHIC PRESS 1957

Five Minority Groups in Relation to Contemporary Fiction

The first responsibility of a human being is to live as freely and creatively as possible. The first obligation of a writer is to portray some aspect of life honestly. Almost everyone gives a technical assent to both of these statements, and everyone with any intelligence realizes that both of them are difficult and usually impossible to live up to.

The human feeling is hindered and blocked from birth by his heredity, upbringing and all the social forces which have operated on his ancestors and their neighbors from the beginning of time. Religion, morality, manners, family ties, the advertising industry, limitations of time and energy, the necessity of making a living - these are a few of the factors that keep us from finding out what we are and from becoming what we think we ought to be. Even babies are not free: from birth they're made to wear clothing, taught that their most enjoyable functions are dirty and disgusting, and generally shaped into miniature adults qualified to live in a fake world.

The author, being human, has to cope with all these limitations and with another set of specialized problems relating to his work. He is conditioned by all the facts of his life, like anyone else. Ernest Jones has said that when we read Freud we learn a great deal about upper middle class Jewish family life in Vienna in the late nineteenth century - and this is true; whenever we pick up a book, we find that it betrays the writer, his fears and guilts and misconceptions, as well as his loves and commitments.

The writer is limited by his own ability, his subject matter, and such practical considerations as: what will the public accept? and what will the publisher buy? If

PHOTO BY ALBERT JAMES VAUGHN, CHICAGO, ILLINOIS.

VALERIE TAYLOR, AUTHOR OF THE ACCOMPANYING ARTICLE, SPOKE IN NOVEMBER TO THE CHICAGO AREA COUNCIL OF THE MATTACHINE SOCIETY AND WAS KIND ENOUGH TO SEND US A COPY OF HER SCRIPT - "FIVE MINORITY GROUPS IN RELATION TO CONTEMPORARY FICTION".

MISS TAYLOR IS THE AUTHOR OF THREE NOVELS ON THE LESBIAN THEME: WHISPER THEIR LOVE, THE GIRLS IN 3-B AND STRANGER ON LESBOS. THE AUTHOR HERSELF LIKES STRANGER BETTER THAN THE OTHERS AND SAYS SHE IS PLANNING A SEQUEL.

"THERE SEEMS TO BE A GROWING INTEREST IN THIS SUBJECT; PERHAPS IT WILL LEAD TO SOME SMALL GAIN IN UNDERSTANDING AND - NOT TOLERANCE, THAT'S HALF-HEARTED, BUT REAL ACCEPTANCE. IS THAT TOO OPTIMISTIC?" MISS TAYLOR ASKS.

STRANGER ON LESBOS IS ON ORDER FOR THE DOB BOOK SERVICE. THE ANNOUNCEMENT SHOULD APPEAR IN THE NEXT ISSUE OF THE LADDER.

(Continued from Page 6)

he writes on controversial subjects - and any treatment of sex is controversial in our schizophrenic society - he is hampered at every turns by public opinion, by such organizations as the Legion of Decency - which hasn't yet gotten around to censoring the Bible, by the way -, by criticism ranging from the genteel articles in the Saturday Review to the tirades of certain newspaper columnists who feel they've been appointed to protect the public morality. I hope none of you missed the article by Jack Mably a year or so ago in which he stated that our teen-agers are being corrupted by novels dealing with sexual perversion and that our children would never hear about these evil practices if they didn't read the books. It reminds one of Jimmy Walker's comment during the LADY CHATTERLEY hassle, that no girl was ever ruined by a book.

The current issue of Harper's has a thoughtful article entitled "Pornography Is Not Enough" which goes into the question of censorship and also touches on the relation of the homophile to literature, which we'll go back to in the fourth of our five categories this evening.

In addition to these general social attitudes we come up against the publishers' taboos, which vary from house to house, but which are alike in that they're applied spottily and inconsistently, so that we never know where we stand. I've wrestled with four of these. One is age. A novel of mine was rejected because the heroine was 40 - just after the same publisher put out Vin Packer's 5:45 TO SUBURBIA and shortly before she authorized a reprint of BY LOVE POSSESSED, two books in which the leading characters are between 50 and 60. A second topic is incest. In my THE GIRLS IN 3-B Barby's trauma originally developed after she was raped by her father, a somewhat psychopathic type. The publisher changed it over my protests that little girls are sometimes raped by their fathers, that any social worker can confirm this, and that it was essential to the plot. We finally had Barby assaulted by an old, respectable friend of the family. The moral seems to

be that it's all right to rape little girls of 13 so long as you're not a member of the family.

A third taboo is race. After STRANGE FRUIT the market was flooded with books about interracial love - all acceptable so long as the parties involved aren't happy together. Apparently anything goes, just so everyone is miserable in the last chapter. I have out a story of love between two young girls of different races, which no one will publish, although everyone seems to like it. The characters are sympathetic, the love scenes are handled delicately, and the editors like the style - but they make it clear that the hindrance to publishing it is not the Lesbian element, but the racial one. Again we can formulate a rule: if you must break the law, break it with a member of the in group.

The fourth taboo is perhaps the most serious of all. It's almost impossible to deal with love between members of the same sex in a realistic manner. You can get absolutely clinical in describing heterosexual intercourse; some of our popular novels read like those little textbooks on how to be happy though married, lacking only the diagrams. But I've never found a book dealing with love between two men that offerred any physical data. Stories dealing with Lesbian love have a little more latitude, but not much. It's rather hard to see how the younger generation is to be contaminated by these works if they can't even find out what the people are doing.

Why are we considering these things? Because each of us here is interested in legal and social justice for at least one group of persons, an increasingly articulate group, and books are one means through which the general public can be informed and influenced. There are other and perhaps better ways. Direct political action is one. But some of us happen to be writers, and we must use the tools at hand.

I'm considering fiction because it's my field, not because it's more important than the sociological and psychological studies that have been published. I hope that everyone here owns at least a few books such as D. H. Lawrence's SEX, LITERATURE, AND CENSORSHIP; Dr. Frank Caprio's THE SEXUALLY ADEQUATE MALE and THE SEXUALLY ADEQUATE FEMALE; John MacPartland's SEX IN OUR CHANGING WORLD; Lewinsohn's HISTORY OF SEXUAL CUSTOMS; Phyllis and Eberhard Kronhau-

sen's SEX HISTORIES OF AMERICAN COLLEGE MEN and PORNOGRAPHY AND THE LAW; and of course the Kinsey Reports. Probably the reams of material written in passionate defense of the homophile have done less to further the cause of tolerance than Kinsey's single, detached statement that 37 per cent of the men and 19 per cent of the women whom he interviewed admitted having had overt homosexual relationships.

For people who have no special reason to be interested in the subject, however, or who think they have none, fiction is the entering wedge. We buy stories to be entertained; we learn from them without meaning to.

In view of all the problems that face a writer on offbeat subjects, we should be glad that some works on these topics do get into print and that they do reach people. I've been following the Ann Aldrich controversy in THE LADDER with a great deal of interest. There are times when I feel that Miss Aldrich does a beautiful, sensitive job and other times when I feel that anyone who has Miss Aldrich for a friend doesn't really need enemies; but I do disagree with Jeannette Foster when she says in the August issue, referring to letters reprinted in the Aldrich books, "Miss or Mrs. Aldrich wrote every word of them - or edited with such vigor that they are all unmistakeably from one pen." They may have been edited, but I have similar letters from a secretary in a Canadian university, from a WAC, from teen-age girls. So if the books did nothing but give aid and comfort to a few scattered people and remind them that they're not alone, they would be worth writing.

But they do a great deal more. They present to the general reader a subject about which he cannot learn in any other way. Unfavorable or even distorted as some books are, they usually come a little closer to the truth than the average person's understanding of what we may call the emotional minorities. Most people are in the same category with a former fellow-worker of mine who read one of my books (with horror and fascination) and asked me, "Where did you hear about people like that? I've heard about them, but I've never seen one." Or the good, kind neighbor who couldn't understand why her nephew and his apartment mate didn't seem interested in going out with

girls; they were both such good-looking, virile types. These are the people the writer of offbeat fiction is trying to reach. Most of them won't buy a scientific treatise. Many never buy a hardcover novel. But they will spend 35 cents for a paperback book with a lurid cover that they can read on the bus.

So what's happening in the book world in relation to the group we represent here? As an author I take for granted that my concern and that of my colleagues - and competitors - is to tell the truth about some phase of living. As a human being with more than 40 years of experience and some definite ideas about life and people, I believe that human relationships are the most important thing in the world. (Earning a living comes in there someplace, too.)

It seems to me that there are five groups that haven't been fairly or adequately represented in current fiction - that demand insistently to be re-evaluated and written about as they are, not as society thinks they ought to be. Each group is a minority, but taken together they probably

---

CARTOON BY DOMINO

I want people to like me.

represent a very high percentage of the American people, at least. We're not directly concerned with the first three, but since everyone here probably knows someone in each category, they should hold a sort of secondary interest for us, so let's just run through them briefly.

First is the teen-ager, a fairly repulsive word for which we need a good synonym. There are a great many books in print about people between 13 and 20, and most of them either present the adolescent as a delinquent or criminal, or are supposed to be very funny. (Debie Gillis, for example, is a direct descendant of the Booth Tarkington boys.) Almost nowhere do we find any real recognition of the fact that a youngster of 16 is almost unbelievably sensitive, perceptive, capable of living a rich emotional life, and capable of tremendous achievement. These are the years when the whole pattern of the individual's life is being shaped; you and I are what we are partly because of what happened to us in high school.

Perhaps we could understand adults better if we knew how they become what they are; perhaps if we had more books about adolescents that shown them as they are, we could treat them more intelligently. We'll never make it any other way, because the first aim of any reasonably bright teen-ager is to keep his parents and teachers from finding out about anything that really matters to him. So we go on trying to make these dynamic and terribly energetic people conform to an adult world that's hypocritical, stupid, full of anxiety, and almost devoid of pleasure; and they grow up to become the same kind of people as their parents, which is bad.

Except for James Joyce's PORTRAIT OF THE ARTIST AS A YOUNG MAN, Salinger's CATCHER IN THE RYE, and some of Hemingway's early short stories about the boy, Nick, I can think of no one except Colette who has shown any real insight into what goes on inside these people. Colette perhaps underestimates that romantic and idealistic phase that some young people go through. Maureen Daly wrote a nice perceptive book called SEVENTEENTH SUMMER about thirty years ago; since then she has apparently written nothing but trash for newspapers and magazines.

Second, there are the people with a real capacity for love -

and there are a great many of them, even though we live in a culture that suppresses and penalizes love - who don't want to undertake the boredoms and responsibilities of marriage, or who know that no relationship is static and are therefore cautious about making permanent commitments. These people have three alternatives in our society. They can remain celibate - and a few women actually do, at a tremendous cost to themselves in physical and emotional health. They can marry for love and be burdened and bored all their lives by the household and family problems. Or they can have a series of secret temporary affairs, either hetero- or homosexual, always seeking fulfillment but evading responsibility.

We all know these people. As parents they induce all kinds of emotional illnesses in their children; as fellow workers they make trouble for others because they themselves are troubled; as members of society they remain emotional orphans. Yet almost nothing has been written about them. Dorothy Canfield Fisher did write THE HOMEMAKER in which the wife hated keeping house and the husband was made miserable by the demands of business; everything was solved by their changing roles after the husband became paralyzed in an accident - a pretty unrealistic ending. I can't think of any other books that deal with this situation, although there probably are some. The works of Simone de Beauvoir and others contain descriptions of women who reject domesticity and men who feel imprisoned by family ties, but their problem is usually shown in relation to the social order as a whole and not in its effect upon their private relationship.

Third comes the very large group of people who do marry, who accept the social and domestic relationships that accompany marriage in our culture, and who discover that they are sexually unsatisfied. This is very common in real life, as we all know. It has been exploited in popular fiction, which usually blames the boredom of everyday life for the husband's or wife's dissatisfaction, although sometimes a charmer happens along and upsets everybody. STRANGERS WHEN WE MEET is fairly typical of these books; both the book and the film end with the hero's going back to his wife and child, even though he really

(Continued on Page 16)

In Memoriam

"Doc" Baker

DOB HAS LOST A VERY DEAR FRIEND.

TO THE WORLD SHE WAS KNOWN AS BLANCHE M. BAKER, M. D., PH. D., SAN FRANCISCO PSYCHIATRIST. TO US SHE WAS DEAR, BELOVED, HELPFUL DOC.

DOC WAS A CRUSADER, AND HER "CAUSE" WAS PEOPLE. SHE BELIEVED THAT DEMOCRATIC PROCEDURES ARE DESIRABLE IN HUMAN RELATIONS. SHE DARED TO VIOLATE THE CODE OF THE MYSTERY-MAN CULT OF MEDICINE AND PRACTICED THE ART OF HEALING BY BEING A KINDLY, FRIENDLY, MOTHERLY SORT OF DOCTOR OR TEACHER WHO LIVED BROTHERHOOD AND PREACHED SELF-ACCEPTANCE.

DOC BELIEVED THAT HOMOSEXUALS COULD FILL A UNIQUE PLACE IN SOCIETY, COMBINING AS THEY DO BOTH MALE AND FEMALE ATTRIBUTES. AT THE APRIL, 1957 DOB PUBLIC DISCUSSION MEETING SHE CHALLENGED HOMOSEXUALS IN GENERAL TO FIND AND FILL NEW PATHS IN THIS EVER-GROWING WORLD. IT IS UP TO THE HOMOPHILE TO STOP BEING AFRAID, TO DISCOVER HIS OR HER CREATIVE POTENTIAL , AND STEP FORTH INTO SOCIETY AND FILL THE WAITING PLACE, SHE DECLARED.

DOC CHALLENGED DOB IN PARTICULAR AS AN ORGANIZATION TO WORK FOR THE HEALING OF LOST SOULS, FOR "A LOST OR LONELY SOUL IS USUALLY ONE WHICH IS READY TO GROW, READY TO DISCOVER."

DOC REGRETTED THAT THERE WERE NO PSYCHOLOGISTS WITHIN THE DOB MEMBERSHIP AND, UNTIL SHE BECAME ILL, HAD PLANNED TO WORK WITH THE GROUP'S LEADERS IN COPING WITH BASIC PROBLEMS AND EMERGENCIES. UNFORTUNATELY SHE WAS NEVER ABLE TO FULFILL THIS WISH.

DOC DIDN'T LIMIT HER CHAMPIONING OF THE HOMOSEXUAL (WHOM SHE CLAIMED TO BE NO DIFFERENT FROM THE RANK AND FILE OF HUMANITY EXCEPT IN PREFERENCE FOR A LOVE OBJECT) MERELY TO THE GROUP ITSELF. SHE ARRANGED FOR A PROFESSIONAL CLUB TO MEET WITH MEMBERS OF DOB AND THE MATTACHINE SOCIETY. AMONG THE PROFESSIONAL PEOPLE THAT SUNDAY AFTERNOON WHO HAD A LESSON IN HOMOSEXUALITY WERE LIBRARIANS, DEPARTMENT STORE BUYERS, CHIROPRACTORS, NURSES AND TEACHERS.

BLANCHE M. BAKER, M.D., Ph.D.

DOC WAS A GENEROUS, WARM, UNDERSTANDING INDIVIDUAL WHOSE JOY IN LIFE AND ITS CHALLENGES WAS CONTAGIOUS. ON ANOTHER SUNDAY AFTERNOON IN OCTOBER, 1957 SHE ENTERTAINED THE DOB AT HER HOME WITH A PATIO SUPPER FOLLOWED BY THE SHOWING OF EVERYONE'S "FAVORITE SLIDES". SHE WOUND UP THE EVENING BRINGING FORTH A HUGE BIRTHDAY CAKE WITH TWO LARGE CANDLES, MARKING THE SECOND ANNIVERSARY OF DOB.

BUT ABOVE ALL, DOC WILL BE REMEMBERED FOR HER TREMENDOUS SENSE OF HUMOR. READERS OF THE LADDER CHORTLED OVER HER "CONFESSION" IN THE APRIL, 1957 ISSUE. AND EVEN THROUGH THE MONTHS OF HER LONG ILLNESS SHE COULD STILL LAUGH AT HERSELF - AND DID SO AT ONE'S 1960 MID-WINTER INSTITUTE BANQUET. SHE NEVER MISSED A CALIFORNIA CONVENTION OF ANY OF THE HOMOPHILE ORGANIZATIONS IF SHE COULD HELP IT. THOUGH CONFINED TO A WHEEL CHAIR AND OBVIOUSLY QUITE ILL, SHE WAS ON HAND FOR DOB'S FIRST NATIONAL CONVENTION LAST MAY.

WE MAY BE THANKFUL INDEED THAT DOC CAME ALONG TO BRING ENCOURAGEMENT, CONFIDENCE AND PURPOSE TO AN OUTLAWED MINORITY. HER ENTHUSIASM, HER LOVE AND UNDERSTANDING WERE ALWAYS THERE TO COUNT ON.

DOC SHALL FOREVER LIVE IN OUR HEARTS.

(Continued from Page 13)

loves the neighbor's wife. This is supposed to be a very moral ending: if the "guilty" couple had run away together and the abandoned wife and husband had made the sort of eventual adjustments that most people do make in actual life, the book probably wouldn't have been published. Dreiser's SISTER CARRIE was regarded as a shocker in its day because Carrie thrived and became famous, even though the moralists were appeased by having Hurstwood, who deserted his cold and loveless life, end as a penniless beggar.

Few attempts, if any, have been made by novelists to discover why the subject of the story is disappointed - and disappointing - even though the psychologists all the way from Freud to Caprio have pointed out that an unconscious or unconfessed attraction to the same sex is at the root of much marital frigidity. On a popular level, I tried to deal with this in STRANGER ON LESBOS. There would probably be a large and sympathetic market for books based on this problem; it's probably the real reason for the sort of conflict that is analyzed in a superficial way by newspaper and magazine columns such as "Can This Marriage Be Saved?" in the Ladies' Home Journal; and such analyses must often fail because they don't go to the root of the matter.

Fourth is the group with which all of us are basically concerned: the homophile, whether active or unconscious. Here the history of literature in the last 60 years is full of splendid names: Andre Gide, Gore Vidal, Truman Capote, Carson McCullers (whose THE HEART IS A LONELY HUNTER is underlaid from start to finish by the love of the two deaf mutes, an attachment so strong that when Antanapoulos dies, Singer commits suicide). Biff Brannon, in the same book, is a prototype of the unconscious or unconfessed homosexual who sublimates his needs more or less successfully.

We also have such books as Charles Jackson's THE FALL OF VALOR and THE LOST WEEKEND, which deal with the consternation of young men discovering their true nature; THE LOST WEEKEND is often described as a study of alcoholism, but the cause of the alcoholism is explicit: the inability

of the subject to accept his own homophile tendency.

When we turn to Lesbian love we have an even longer list of distinguished names, beginning with Radclyffe Hall, whose WELL OF LONELINESS is so dated that it may seem funny to young women reading it for the first time; let us not forget that it opened the way to other books on the same subject, which had been taboo. We have, again, Simone de Beauvoir; again, Truman Capote in THE HEADLESS HAWK and other works; from Germany we have Anna Elisabet Weirach and Luise Rinser, whose RINGS OF GLASS is a rather turgid study in the development of homosexuality in a gifted child between the ages of six and fourteen. We have OLIVIA and DIANA, the Ann Bannon series, and the Aldrich-Vin Packer girls, which provide an interesting two-way view of one author. The Aldrich books are supposed to be fiction, but the case histories are so presented that it's hard to find a dividing line. We have the works of Barry Devlin and others whose interest in the subject far outstrips their ability.

And then we have a few magnificent books like THE PRICE OF SALT by Claire Morgan, and the quiet, subtle books of Gale Wilhelm; these are two of the few writers who accept the erotic tendencies of their characters as completely normal. They are also two of the most professional in style, and their books are worth reading by anyone on the basis of literary merit.

There seem to be more books about female homophiles than about males - or perhaps it seems that way because that's where my own principal interest lies and I've made a greater effort to buy and read them. Perhaps, too, more women than men are writing these days. Or perhaps it reflects the popular attitude that homosexuality among men is terribly wicked and probably criminal, whereas it's more natural and less reprehensible for women to develop emotional attachments which mature into physical love. This hasn't always been true in other societies - in ancient Greece, for example - but it is certainly true in the United States today. In many communities the female homophile is merely disapproved of while her male counterpart may be arrested for his activities.

Many of the books about women in love deal with the inner

conflict between the heroine's emotions and her religious and moral training; and this is reasonable, since such a conflict does exist in many cases and it requires a great deal of time, effort and intelligence to resolve it. Often, too, the conflict is in the author. We'd all like to see more books by authors who accept the idea that some people are normally homosexual just as others are normally heterosexual. We've mentioned Gale Wilhelm and Claire Morgan; there are also the characters of D.H. Lawrence, whose THE RAINBOW contains a moving episode between two young women; and of course Colette, whose adolescent girls in CLAUDINE AT SCHOOL are not concerned with the moral aspects of their youthful affairs, but only with keeping the stupid grownups from finding out what was going on.

If the truth about the homophile is ever to filter down to the general reading public, we need more books which begin with the idea that what's normal for you may not necessarily be normal for me and that our neighbor may be still another kind of person. Of course, this doesn't mean that the characters may not have emotional, ethical or religious conflicts in connection with their sex life. They will certainly have to be presented in relation to society and our own shifting and inconsistent social ethic. What we're getting at here is the basic viewpoint of the author who chooses this field. It needs to be founded on a recognition of individual differences and a fundamental respect for human values.

We also need more recognition of the fact that while the reader may think that he is merely curious, he may have unadmitted but valid reasons for identifying with the people he is reading about. The correspondence we mentioned earlier does indicate that some readers feel reassured and comforted when they discover that their own hidden feelings and secret experiences are actually quite common and not universally condemned. Probably some others come to their first understanding of urges and interests within themselves through reading.

Too many books sympathetic to the homophile are badly written and poorly printed, so that an intelligent reader may find it difficult to accept the content because the style is so bad. On the other hand, some books are too obscure - a charge often brought against the short novels of Truman

Capote. We can only hope that more writers with professional skill and a rationally sympathetic viewpoint will turn their attention to this field as public interest grows and the old taboos give way.

Our fifth category takes in all the bisexual people, those who are capable of loving both men and women, or perhaps it would be fairer to say those who are capable of loving a few men and a few women, for people in this category seem often to be finely discriminating, highly intelligent, and somewhat fastidious. These are the people who often refuse to admit their real nature because they get hell from both sides. The homophile who is not attracted to the opposite sex may be at odds with his family, uneasy at straight social gatherings, and on guard at work, but unless he lives in a very small town he can usually find a few of his own kind among whom to relax.

The bisexual, on the other hand, is in the same position as the child of a mixed marriage: neither side wants him. The individuals he loves may reject him because of his ambivalent nature, and he may be thrown in an inner turmoil that destroys his chance of ever finding any real peace of mind. I'm not talking about the people who marry and then find that their interests are elsewhere, or those who have a few experimental relationships with the opposite sex, but those who actually are erotically attracted to members of both sexes, often at wide intervals in time and often in a context of companionship and shared intellectual interests.

THE *Gayest*
SONGS ON WAX

FEATURING
LISA BEN

AVAILABLE ONLY THROUGH
D.O.B. BOOK SERVICE
165 O'FARRELL ST.
ROOM 406
SAN FRANCISCO, CALIF.

45 RPM
SEND $1.98 PLUS .15 HANDLING CHARGE FOR EACH RECORD.
IN CALIF. ADD 4% SALES TAX.

Any generalization about a group of human beings is sure to be full of fallacies, but perhaps we can set forth two theories about these people. First, there are many more than most people think. We're all familiar with Freud's theory of sexual development, in which the child is first self-centered, then attracted to the parent of the same sex, then to the parent of the opposite sex, then to contemporaries or older adults of the same sex, and so on. According to this, maturity brings heterosexual love, and homosexuality is a form of immaturity. The individual may be arrested at this phase because of some traumatic experience in early childhood. This theory seems to be accepted by the people who argue that homosexuality is a form of emotional illness and can be cured by psychotherapy. Perhaps the acceptance of this idea by people who sincerely want to be tolerant and understanding is one reason why so many of them find it hard to accept the homophile who is happy in his love relationship and a balanced, socially useful individual with no more than his share of the usual human conflicts and problems.

This theory fails to account for the emotionally ambivalent, who probably are no more immature or neurotic than the general population. After all, we live in a culture that breeds neurosis. But we can say that there are a great many of them. The response to an article on the subject in a recent issue of THE LADDER indicates a realization of their own dual nature on the part of many readers.

The second possibility - or probability - is that many of the relationships formed by bisexual persons are deeply meaningful and are entered into with the intention of permanence. Not here do we find the casual encounter, the pickup, the tentative relationship entered into for sexual purposes alone. The bisexual is rather unlikely to frequent bars, parks, and washrooms. He seldom forms a temporary liaison with someone met at a party. He is likely to move slowly and cautiously into an affair, partly no doubt because he is more likely than the outright homosexual and the forthright heterosexual to be rebuffed, but also in part because he is looking for companionship and tenderness, as well as physical fulfillment.

In the words of Richard Lewinsohn, author of A HISTORY OF SEXUAL CUSTOMS, "As attractiveness cannot be confined to

one sex, so there can be no dividing line between heterosexual and homosexual attraction. The attraction exercised by one human being on another is not based on difference of the sex organs, but rather on the secret laws of aesthetics, for all that our knowledge of them is only fragmentary; it is based on pleasure in certain proportions, in the rhythm of movement, the tone of words, in harmony, and even in contrast between thoughts and feelings of the most various kinds. The need for nearer approach, which is born of these things, is above sex. The object can be male as easily as female."

For many people this viewpoint is not valid, but it is undoubtedly true for others, for whom only a relationship postulated on total personality has meaning. Few books have been written about the bisexual person. Sartre comes close to it in INTIMACY; Lulu, who loves her impotent and childlike husband in a maternal way and goes back to him after an escapade with a more virile man, is actually in love with her girl friend, Rirette. On a much lower level (from a literary standpoint) we have the marriage of Laura and Jack in Ann Bannon's WOMEN IN THE SHADOWS: while the marriage is never consummated in the usual sense, and Jack continues to seek lovers among younger men while Laura remains interested in her former apartment mate, she does become the mother of Jack's child by artificial insemination - an act not without erotic overtones - and there seems to be a sexual element in their affection, of which the author herself is apparently unaware.

A more realistic character is Ursula, in Tereska Torres' WOMENS' BARRACKS; after being introduced to love by Claude, an older woman who is her commanding officer and who seems to be more or less a mother image, she falls in love with a young soldier and plans to marry him.

The classic examples, of course, are found in Colette. Any study of sexual relationships begins to seem like a guided tour through Colette; her short novels, most of all those written before 1920, are more advanced than anything we have produced since. Her Claudine, who admits being attracted to a charming woman even while she is falling in love with her future husband, is typical of her heroines. She seems to take for granted that a variety of sexual experience is possible to human beings and that sex itself

is accompanied by companionship, humor, and liking. At the same time her relationships between man and man, and between woman and woman, as well as those between men and women of all ages and backgrounds, are deeply and frankly erotic.

In all five of these categories, then, we see that a beginning has been made. Books which would have been banned a few years ago are sold openly in most places and can be found in many other places by using a little ingenuity. Organizations such as this one, and individuals who believe in personal freedom, have helped lift the burden of censorship. This is a good beginning.

But it's only a beginning. There is still a real need for well-written and realistic fiction dealing with all human relationships, and especially with those not sanctioned by popular morality. For many people with conventional viewpoints, books are the only point of contact with the offbeat people. A book chosen almost at random has to interpret the adolescent to his parents, the unloved to an unloving society, the homophile to his neighbors and fellow workers.

We don't ask for propaganda, which is usually unrealistic in its own way and so dull that it defeats its own purpose. We do have a right to hope for books based on two civilized principles: that any relationship between two adults, entered into by mutual consent, is legitimate; and that any relationship that makes both persons happy is good. Perhaps if we believe that strongly enough and say so often enough, not in lectures and sermons, but through the medium of interesting and readable stories, other people will come to believe it, too.

All human beings have a great deal to give to the world, and our minority people are no exception. Some indeed have a very great deal to give, in return for freedom to be themselves. Let's be thankful for the books that have helped clear the way - and let's hope for more and better ones in the near future.

- Valerie Taylor

The ROYAL TRIANGLE

BY LENNOX STRONG

HISTORY SHOWS NUMEROUS CAUSATIVE FACTORS FOR THE FRENCH REVOLUTION, CHIEF AMONG THESE REASONS BEING THE GENERAL BEHAVIOR OF THE QUEEN OF FRANCE, MARIE ANTOINETTE. IT IS WELL KNOWN THAT THE FRIVOLOUS QUEEN GIFTED HER FRIENDS TOO GENEROUSLY AND AFFORDED HERSELF DIAMONDS WHILE HER SUBJECTS STARVED. LESS WELL KNOWN IS THE BLIND LOVE MARIE ANTOINETTE HELD FOR ANOTHER WOMAN THAT IN PART HELPED BRING ABOUT HER OWN DOWNFALL.

STEFAN ZWEIG IN HIS BIOGRAPHY, MARIE ANTOINETTE (GARDEN CITY PUBLISHING CO., NEW YORK, 1933), DISCUSSES HER AFFAIRS WITH WOMEN AT LENGTH. IN COMMENTING ON HER LOSING THE LOVE OF THE PEOPLE OF FRANCE, HE SAYS, "MORE DANGEROUS TO THE QUEEN WERE MARIE ANTOINETTE'S WOMEN FRIENDS, FOR STRANGELY MINGLED AFFECTIVE ENERGIES PLAYED A SINISTER PART." HE GOES ON TO EXPLAIN THAT MARIE ANTOINETTE WAS MARRIED TO A PARTIALLY IMPOTENT HUSBAND. "SHE HAD NEED OF SOMEONE WHO WOULD RELIEVE HER SPIRITUAL AND BODILY TENSIONS...MARIE ANTOINETTE TURNED TOWARD A WOMAN FRIEND." LATER HE SAYS THAT "IT WAS NOT LONG BEFORE WHISPERS BEGAN TO CIRCULATE CONCERNING THE QUEEN'S SAPPHIC INCLINATIONS."

THE QUEEN'S RELATIONSHIP WITH HER FIRST FAVORITE, PRINCESS DE LAMBALLE, WAS PROBABLY NOT PHYSICALLY CONSUMMATED BEYOND THE CASUAL CARESS; HOWEVER, ALL THIS PEACEFUL FRIENDSHIP WAS NOT FATED TO LAST. THE PRINCESS DE LAMBALLE STAYED BY THE QUEEN TO THE LAST - EVEN GAVE HER LIFE FOR HER. (SHE WAS TORN TO PIECES BY A STREET MOB DURING THE REVOLUTION.) THE LOVE ASPECTS OF THEIR RELATIONSHIP DIED, THOUGH, LONG BEFORE THIS TIME, WHEN MARIE ANTOINETTE MET THE BEAUTIFUL AND EVIL DUCHESSE DE POLIGNAC. THESE TWO FATED LOVERS MET AT A COURT BALL IN 1775. AS STEFAN ZWEIG SAYS IN THE ABOVE-CITED BIOGRAPHY, "THE PASSION SHE CONCEIVED FOR THE DUCHESSE DE POLIGNAC WAS NOT, LIKE HER FONDNESS FOR THE PRINCESS DE LAMBALLE, THE OUTCOME OF A HUMAN SYMPATHY GRADUALLY INCREASING TO BECOME A FRIENDSHIP, BUT A SUDDEN AND OVERWHELMING INTEREST, A CLAP OF THUNDER, A SORT OF SUPER-HEATED FALLING IN LOVE."

VARIOUS BIOGRAPHIES COMMENT ON THE INCREASING ATTACHMENT BETWEEN

THESE TWO WOMEN. ONCE WHEN THE DUCHESSE DE POLIGNAC WAS IN CONFINEMENT AT MARLY, MARIE ANTOINETTE ACTUALLY MOVED HER ENTIRE COURT THERE TO BE WITH HER FRIEND.

SADLY ENOUGH, THE DEAR DUCHESSE WAS AN OPPORTUNIST EXTRAORDINAIRE. SHE MANAGED TO OBTAIN POSITIONS FOR HER ENTIRE FAMILY AND A POSITIVE FLOW OF WEALTH, ALL ON THE STRENGTH OF MARIE ANTOINETTE'S LOVE FOR HER. IN ALL, THE POLIGNAC CREW COST THE STATE HALF A MILLION LIVRES A YEAR, VIRTUALLY AN ENORMOUS FORTUNE. EVERY RELATIVE OF THE DUCHESSE DE POLIGNAC MANAGED TO RECEIVE A NOBLE AND LUCRATIVE POSITION.

IN HER BOOK, SECRET MEMOIRS OF THE PRINCESSE DE LAMBALLE, SHE TELLS OF TRYING TO PERSUADE THE QUEEN TO DROP THE DUCHESSE DE POLIGNAC. ALL THIS, HOWEVER, WAS TO NO AVAIL, FOR THE QUEEN TURNED A DEAF EAR TO ALL HER MINISTERS' PLEAS AND THE PLEAS OF THE DISCARDED PRINCESS DE LAMBALLE, WHILE ALL OF THE DWINDLING RESOURCES OF FRANCE WENT TO SELF-SEEKERS AND INTO PRETTY FRIPPERIES FOR THE QUEEN. IT WAS NOT LONG BEFORE THE PEOPLE OF FRANCE HATED THEIR BEAUTIFUL BUT EXPENSIVE QUEEN.

SUCH AN UNFORTUNATE SITUATION COULD NOT GO ON FOREVER, AND AFTER A FEW YEARS THE POPULACE OF FRANCE AROSE. THE REST IS HISTORY, BLOODY AND EVEN EVIL, BUT NOT WHOLLY UNJUSTIFIED. TOWARD THE END THE DUCHESSE DE POLIGNAC WAS SENT INTO EXILE, BUT NOT BY MARIE ANTOINETTE. AT THIS JUNCTURE THE FAITHFUL AND COLORLESS PRINCESS DE LAMBALLE ONCE MORE ATTENDED HER QUEEN. HER REWARD FOR HER DEVOTION WAS A HIDEOUS DEATH, AND NOT LONG THEREAFTER MARIE ANTOINETTE WAS DRIVEN THROUGH THE STREETS OF PARIS TO THE GUILLOTINE.

ONE CAN ONLY IMAGINE THAT HISTORY MIGHT HAVE BEEN VERY DIFFERENT HAD ONE SLIM, VIOLET-EYED WOMAN, THE DUCHESSE DE POLIGNAC, NEVER BEEN BORN, OR ONE QUEEN MARIE ANTOINETTE HAD BEEN SATISFIED WITH THE PALE DOVE, PRINCESS DE LAMBALLE.

BIBLIOGRAPHY:

MARIE ANTOINETTE BY STEFAN ZWEIG, GARDEN CITY PUBLISHING CO., 1933
THE STORY OF MARIE ANTOINETTE, ANNA L. BICKNELL, CENTURY CO., 1897
MARIE ANTOINETTE BY FRANK W. KENYON, CROWELL, NEW YORK, 1956
THE SECRET MEMOIRS OF PRINCESSE LAMBALLE, WALTER DUNNE, 1901
QUEEN OF FRANCE BY ANDRE CASTELOT, HARPER, NEW YORK, 1957

LESBIANA

BY GENE DAMON

158. THE RAINS CAME BY LOUIS BROMFIELD. P.F. COLLIER, 1957 (HARPER)

THIS NOVEL IS NEARLY A MODERN CLASSIC. BASICALLY IT TELLS THE DETAILED LIVES OF ENGLISHMEN AND WOMEN IN INDIA JUST BEFORE AN EARTHQUAKE AND RAIN WHICH KILLS MANY OF THEM. QUITE A LITTLE SPACE IS DEVOTED TO THE LIFE STORY OF AN ELDERLY COUPLE, MISSES ELIZABETH HODGE AND SARAH KIRKS, WHO HAD BEEN DISMISSED ON LESBIAN CHARGES YEARS BEFORE IN ENGLAND. THEY CAME TO INDIA AND SUCCESSFULLY OPERATED AN INDIAN SCHOOL. THEIR RELATIONSHIP IS MADE EXCEEDINGLY CLEAR AND IS HANDLED WITH BOTH SYMPATHY AND GOOD TASTE.

159. THE ROCK POOL BY CYRIL CONNOLY. SCRIBNER, 1936. (REPRINTED BY NEW DIRECTIONS)

POETIC, WELL-WRITTEN NOVEL BY A DISTINGUISHED ENGLISH AUTHOR AND CRITIC. THE LIFE, MORALS AND LOVE AFFAIRS OF A GROUP OF AMERICAN AND ENGLISH EXPATRIATES IN THE SOUTH OF FRANCE IN THE LATE 1920'S. THE CAST OF CHARACTERS IS ALMOST WHOLLY LESBIAN, WITH ONE OR TWO MALE HOMOSEXUALS FOR SEASONING. EVEN THE ONE OR TWO PEOPLE WHO MAKE A PRETEXT OF HETEROSEXUALITY ARE QUITE BISEXUAL. NOT WHOLLY LIKEABLE PEOPLE, BUT VERY HONEST AND VERY INTERESTING.

160. THE SENSUALISTS BY BEN HECHT. MESSNER, 1959. (ALSO PAPERBACK)

TREMENDOUS ADVANCE PUBLICITY SOLD THIS BOOK AS A SENSATIONAL ITEM. IT HAS A NUMBER OF MURDERS, A SUICIDE AND A HIGHLY INVOLVED PLOT IN A SOMEWHAT ARTIFICIAL MANNER. DESPITE ALL THIS COVER-UP THE BOOK IS ALMOST ENTIRELY BUILT AROUND THE FOLLOWING STORY. ANN LAWRENCE HAS A SUPERFICIALLY HAPPY MARRIAGE, AND DISCOVERS HER HUSBAND HAVING AN AFFAIR WITH A SEXY NIGHT CLUB SINGER, LIZA KING. DUE TO PLOT COMPLICATIONS

ANN GOES TO LIZA AND DISCOVERS ALMOST IMMEDIATELY THAT LIZA IS A LESBIAN WHO DISGUISES HER INCLINATIONS BY NUMEROUS AFFAIRS WITH MEN. THEIR RELATIONSHIP (ANN'S AND LIZA'S) BECOMES A LOVE AFFAIR OF A VERY INTENSE NATURE.

IN THE END LIZA'S SORDID PAST CATCHES UP WITH HER IN THE PERSON OF THE MOST HORRIBLE VARIETY OF HOMICIDAL MANIAC. SHE IS MURDERED IN AN INDESCRIBABLE MANNER. ANN COLLAPSES WITH GRIEF AND IS NURSED BACK TO HEALTH BY AN OLD COLLEGE FRIEND, MARGOT, WHO IS NOW A NUN. IN THE FINAL CHAPTERS MARGOT TELLS ANN THAT SHE "ONCE LOVED HER AND HAS HAD ELEVEN YEARS TO UNDERSTAND HERSELF". ANN REALIZES HER WHOLE LIFE HAS BEEN A SORT OF HIDE AND SEEK WITH LESBIANISM. SHE GOES BACK TO HER HUSBAND WHO IS NOW SO MENTALLY CASTRATED THAT HE AWAITS HER CARESSES WITH PASSIVITY.

161. HOLLYWOOD LAWYER BY MILTON M. GOLDEN. SIGNET, 1960.

SYMPATHETIC AND INTERESTING DISGUISED TRUE HISTORIES OF VARIOUS LESBIAN COUPLES ARE INCLUDED IN THIS VOLUME OF REMINISCENCES BY A HOLLYWOOD LAWYER. (ALSO INCLUDED ARE ACCOUNTS OF MALE HOMOSEXUALITY.)

162. WHEN THE OWL CRIES BY PAUL BARTLETT. MACMILLAN, 1960.

NOVEL ABOUT MEXICO AND THE END OF THE LANDOWNERS' RULE. RAUL MEDINA, THE HERO, IS MARRIED TO THE BEAUTIFUL, DELICATE ANGELIQUE. SHE IS A LIFE-LONG LESBIAN WHO HAS MARRIED FOR SECURITY AND TO HAVE CHILDREN. WHEN CATERINA, THEIR TEEN-AGE DAUGHTER, DIES HIDEOUSLY, ANGELIQUE CAN NO LONGER STOMACH MARRIAGE, SO SHE RETURNS TO HER LOVER, ESTELLE. ESTELLE HAS ANOTHER LOVER (FEMININE) AND THIS DOUBLE BLOW SENDS ANGELIQUE OVER THE EDGE OF SANITY FOREVER. HAUNTING, UNUSUAL NOVEL WITH A DIFFERENT SETTING AND PERIOD.

163. THE DAY WE WERE MOSTLY BUTTERFLIES BY LOUISE W. KING, "NEW WORLD WRITING 17", LIPPINCOTT, PHILADELPHIA, 1960.

EXCELLENT EXAMPLE OF THAT RARE COMMODITY, THE HUMOROUS LESBIAN STORY. ALL ABOUT THE COMIC ADVENTURES OF ONE HARASSED GAY BOY AND HIS MANY LESBIAN FRIENDS.

Daughters of BILITIS

INCORPORATED

NATIONAL HEADQUARTERS and San Francisco Chapter: 165 O'Farrell Street, Room 405, San Francisco 2, California
New York Chapter: 1133 Broadway, Room 304, New York 10, New York.
Los Angeles Chapter: P. O. Box 3904, Terminal Annex, Los Angeles, California.

MEMBERSHIP in the Daughters of Bilitis is limited to women 21 years of age or older. If in San Francisco, New York or Los Angeles area, direct inquiry to chapter concerned; otherwise write to National Office in San Francisco.

THE LADDER: a monthly publication by the DAUGHTERS OF BILITIS, INC., mailed in a plain sealed envelope for $4.00 per year.

CONTRIBUTIONS are gratefully accepted from anyone who wishes to assist us in our work. We are a non-profit corporation working entirely on donated labor. Our fees are not of such amounts as to allow for much expansion of the publication. While men may not become members of the DAUGHTERS OF BILITIS, INC., many have expressed interest in our efforts and our publication and have made contributions to further our work. Of course, anyone over 21 years of age may subscribe to THE LADDER.

DAUGHTERS OF BILITIS, INC.
165 O'Farrell Street -- Room 405
San Francisco 2, California

Please send THE LADDER for year(s) in a plain sealed envelope to address below. I enclose $ at the rate of $4.00 for each year ordered.

NAME_____

ADDRESS_____

CITY _____ ZONE___ STATE_____

*I am over 21 years of age (Signed)*_____

NOW AVAILABLE

for Your Library

COMPLETE CUMULATIVE CHECKLIST OF LESBIAN LITERATURE
compiled by Marion Zimmer Bradley & Gene Damon.
$1.50 plus 20c handling.

STRANGER ON LESBOS by Valerie Taylor. 35c plus 10c hdlg.

ODD GIRL and THE THIRD SEX by Artemis Smith. 35 cents plus 10c handling.

SEX VARIANT WOMEN IN LITERATURE, a Historical and Quantitative Survey by Jeannette H. Foster, Ph.D. Autographed by author. $5.00 plus 20c handling.

EDGE OF TWILIGHT by Paula Christian. 35c plus 10c hdlg.

In California add 4% sales tax.

DOB Book Service

SEND CHECK OR MONEY ORDER TO
DAUGHTERS OF BILITIS

165 O'Farrell St., Rm. 405
San Francisco 2, California